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HOLINESS TO THE LORD

JUVENILE INSTRUCTOR

Cliff Edward

2447



DESIGNED FOR THE PRESIDENT JOSEPH F. SMITH
ADVANCEMENT OF THE YOUNG. — EDITOR.

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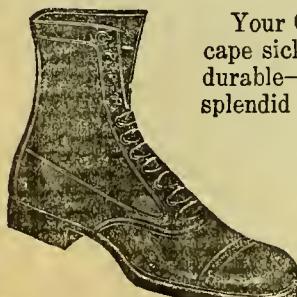
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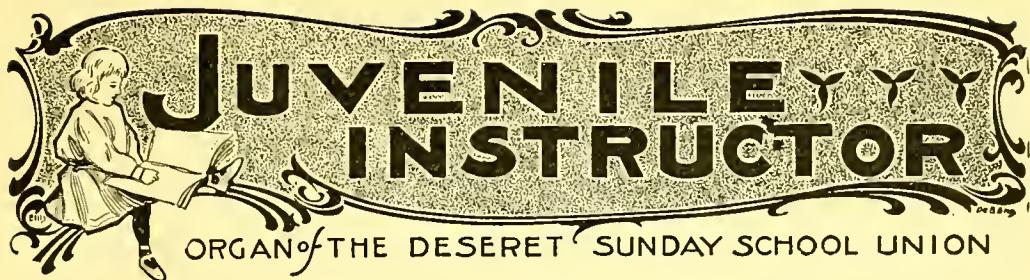
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JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. XLII.

SALT LAKE CITY, UTAH, JANUARY 1, 1907.

No. 1

CHATS WITH THE CHILDREN.

FROM THE WRITINGS OF PRESIDENT GEORGE Q. CANNON.

SOW GOOD SEED.



CHILDREN, if you had prepared a piece of ground in the spring, and wanted to have some fruit and shade trees grow there, you would not plant sunflower seed for the trees to grow from. If you planted sunflower seed, you would expect a crop of sunflowers, would you not? If you saw a man sowing wild flax seed or wild oats in his ground, and harrowing it in, you would not expect that he would have anything else but wild flax or wild oats for a harvest, would you? And if he were to tell you that he would have a crop of good wheat from that seed, there is scarcely a little boy or girl in the country that would not know better, and we think they would be apt to laugh at him for having such an idea. Almost every child knows that if a farmer wants to raise a crop of wheat, he must sow wheat; if he wishes to raise fruit trees, he must sow the seed of the fruit, which he desires to raise, in the ground, for the trees to grow from. The earth, if properly tended, will yield a good crop of the kind of seed which is planted, but it will not change one seed into another.

Now, children, did you ever think that your hearts are like the earth in this re-

spect, with this difference, however, that you have the power, which the earth has not, to cultivate any seed that you choose. If men sow bad seed in the earth, it grows, and the earth does not seem to have power to prevent it. But you have the power to check the growth of evil seeds in your hearts. God plants good seeds in your hearts. The devil plants evil seeds there, or tries to do so. Which do you wish to grow? If you let the bad seeds grow, they will produce a bad crop. But if you cherish the good seeds and cultivate them, and pluck up the bad weeds, you will have a crop after a while that will fill you, yourselves, and the Lord and holy angels and good men with joy.

Children, do you feel tempted to tell lies, to say bad and vulgar words, to steal, to fight, to be disobedient, to be peevish and angry? These are all bad seeds which are struggling to grow within you. Do not suffer them to remain there; pull them up and cast them out before they get rooted. You know how hard it is to pull up the weeds that have grown for weeks in your fathers' gardens. Their roots are strong and deep. But if they are pulled as soon as they peep out of the ground, they come up easily. Give the good seeds a fair chance in your hearts while you are young, and you will not have much trouble with

the weeds after that. We have known boys who have done this, and they are now men whom God, angels and good men love and respect. And we have known boys who have permitted the bad seeds to grow; but they have not produced good fruit; the fruit has been the same as the seed—bad; and they are wretched, miserable men.

You have, perhaps, seen two lots lying side by side, owned by two neighbors, and both planted with equally good seed. One is kept clear of weeds—they are not allowed to grow; but the other is never weeded, and the weeds grow up and cover and choke out the good seed. One yields a crop of good seed, and the other a crop of weeds. The fault was not in the land; but in the owner of the land. He did not cultivate it. So also with men. One man brings forth good fruit and another evil. Has one been blessed with better soil than the other from which to produce good fruit? Is there such a difference in the hearts of men when they are young? Depend upon it, children, it is not because your hearts differ that one produces good fruit and another evil; but it is because one is properly cultivated and the other is not.



HOW A STONE TALKED.

How many are there of our Juveniles who know how to value the blessing which they have received through being taught to read? Their fathers and mothers, and all the people around them whom they know, can read and write, and that knowledge is so common that they are only surprised when they hear of a man or woman who cannot read or write. But there are large nations who cannot read, and who have no knowledge of writing. They would think it very wonderful for one person to talk to another by means of marks on a piece of paper.

When we first settled these valleys the

Indians who were here knew little about the white man's power of sending his words any distance on paper. This was a great mystery to them, and they could not very well understand how it was done. They are not so ignorant now, because by being so much among us, they have learned something about the art.

We were much interested and amused once at hearing the description which a Pacific Islander gave us of his feelings of wonder and fear when he first learned that men could send messages to one another without speaking with their lips. His nation knew nothing about reading and writing until after he was born. Then several missionaries from America visited the islands where he lived, and in the course of time began to teach the chiefs to read and write. One day, when he was a boy of about ten or twelve years of age, a chief told him to go to a friend of his, who lived at a little distance, and bring him some sugar cane. The sugar cane which grows on these islands is very sweet. The people who live there are very fond of it, and they eat it freely. The chief was anxious to show the boy how much he knew, and therefore told the boy not to tell his friend what he had come for. He made some marks on a flat stone, and told him to carry the stone carefully, and hand it to his friend, and it would talk to him and tell him what he wanted.

The boy had never heard of stones talking, and he went off laughing. He thought it a good joke for a stone to tell the chief's friend that he wanted some sugar cane. While on the way he looked at the stone a number of times, but he could not hear it talk; and did not believe that it had a voice, or that anybody could understand it. He soon found the chief's friend, and handed the stone to him. The man looked at it attentively for a few minutes, and then went and brought the sugar cane and

gave it to the boy to take back. The boy was amazed and frightened. The stone could actually talk after all. He had not heard its voice, but, if it could not speak, how could the man know what the chief wanted, and how many stalks of sugar cane to send him?

What thoughts must have passed through the boy's mind, as he went back with the sugar cane! A stone carry messages—what a wonderful thing! He resolved that he would never rest until he learned how to make stones talk. A desire for knowledge was awakened in his mind, and he persevered until he learned to read and write. When we knew him he was a man of good education, and was holding the office of judge!

It was wonderful to this boy to have a stone talk; but was it more strange than to have paper talk? We write our thoughts, and the printer sets them up in type, and they are printed on paper, and the paper is sent to our Juveniles, and they can read what we say as well as if we talked with them. Is it not very marvelous that we can talk to the boys and girls without their seeing us or hearing our voice? If our little readers had never seen this done, it would be as strange to them as it was to the little boy to have the stone talk.

To be able to read and write are great blessings, and we should all prize them very much; for though a man may be dead, through our being able to read, he may yet speak to us. His words may be printed and shut up in a book, and many years after he is dead we may read them, and know how he thought and felt and spoke.



ARE YOU BAPTIZED?

How many of our little readers have reached the age of eight years and not been baptized? We hope every Juvenile of that age who reads the **INSTRUCTOR** has been made a member of the Church. If

there are any who have not been baptized, they should ask their parents to let them go to the Bishop of their ward, or some of the Elders, and have that ordinance attended to.

The Bible does not tell us how old children should be when they should be baptized; but the Lord has given us this knowledge in a revelation which you can find in section 68, verse 25, in the Book of Doctrine and Covenants. The age He gives, at which children should be baptized, is eight years. That is the age at which boys and girls are considered capable of repentance. At that age they know right from wrong.

When boys and girls arrive at a proper age, they should be much pleased to have the privilege of being baptized. It is a great privilege to be able to do as our elder brother, the Lord Jesus, did when He was upon the earth. He was baptized by John in the river Jordan, and no one can enter into the kingdom of heaven unless he is baptized as Jesus was.

We have known some men and boys who thought they were not good enough to be baptized, and therefore they did not want to obey that command. Some have other reasons for not desiring baptism. We knew a little boy once who was about twelve years old when his parents heard and obeyed the gospel. He himself firmly believed the principles of the gospel and appeared to love them very much. His parents were desirous that he and his sisters, who were younger than he, should be baptized. The girls were quite willing, but he had a notion that he was not good enough, and that he ought to wait until he would be better prepared.

Now, this was a very foolish thought of his, but he knew no better. His parents and the Elder explained to him that baptism was for the remission of sins, and that he could never become as good as he would like to be unless he was baptized;

that the longer he would put it off, the less he would feel like it, and his heart would become hardened, and the Spirit of the Lord would cease to strive with him. We know little boys and girls who count the months that remain before they are eight years old. They want the time to pass away so that they can go and be baptized. This is the feeling all the Juveniles should have, who have not reached that age. If you should be baptized the day you are eight years old, children, you would always remember the date of your baptism.



WHAT A LITTLE GIRL SAW.

VERY sensible and curious questions are often asked by the Juveniles about where people go to when they die. It is a very interesting subject for old and young. We lately heard a vision related that a little girl in one of our northern settlements had, which we thought very interesting. It may prove equally interesting to our little readers, so we write it.

The little girl's name was Sarah. She had no father, and to relieve her mother, she went to live with another family. While there, two little girls, daughters of the lady with whom she was living, were taken sick with diphtheria, and died. Their names were Alice and Mary. These little girls were very fond of Sarah, and Sarah, who was several years older than they were, loved them, and grieved very much at their death. Soon after their deaths, Sarah was attacked with diphtheria, and became dangerously ill. To some her recovery seemed doubtful. Yet her mind was clear, and she was perfectly sensible of all that was going on around her.

One night, when she was worse than she had been, and was lying in bed, looking towards the door, she saw the two little girls, Alice and Mary, enter, walking hand in hand. They looked so natural, that

Sarah scarcely seemed conscious that they were not alive in the body. Still they were surrounded by a light that she had never seen around them before they left their bodies. They appeared to be happy —she had never seen them look so pleased before. They walked up to the side of her bed, and stood there and spoke to her. Mary, the younger of the two, manifested much pleasure in meeting with her, and told her that she wanted her to go with them. But Alice turned to her sister and said, "No, Mary; Sarah cannot go with us; she must stay a little longer." They soon afterwards withdrew, leaving Sarah very happy. Every thing connected with their visit seemed so natural, that she felt as free from all fear, and as much at home, as if they had been alive. She began to get better from the time that she had this visit.

This vision, when described by Sarah to the mother of Alice and Mary (their father was on a foreign mission at the time), comforted her very much. She did not have the privilege, herself, of seeing her children after their death; the Gospel however, taught her that they were happy. But now Sarah had seen them, and their appearance and condition were such that there was no room to doubt their happiness. This was a great blessing.

Visions of this description would be enjoyed much more frequently than they are, if it were not for the unbelief of the people. Children in this Church, have had visions of this kind when their parents did not have them. This is because they are free from unbelief and tradition and have no fear. Before your parents joined the Church, they were taught it was folly to expect visions in these days, and that God would not give them to people as He did formerly. But you are taught better in your childhood, and should have more faith. You do not have the false traditions to contend with as they have had, and therefore you should be able to come

unto God, and ask him with a confidence that they never had.



SPEAK NO FALSEHOOD.

LITTLE boys and girls should always tell the truth. To be truthful is a lovely feature in children's characters. All good beings love truth, and they admire and respect boys and girls who are truthful. But falsehood is hateful, and no good being can love those who practice it. Do any of our Juveniles know any boy who gained the love of his parents or friends by telling lies? Or can they tell us of anyone who does better by telling lies than he would if he told the truth? Think of all your schoolmates, and which of them do you like best? The boys and girls who tell the truth, or the boys and girls who tell lies and deceive?

Sometimes children are tempted to tell lies to gain some advantage. If they have done something that they are afraid will make their parents angry, they will tell a lie and try and deceive them to avoid a whipping. Children who do so are both ignorant and cowardly. They are ignorant in thinking that a lie will do better than the truth. It never does. It never pays to tell lies. Children may tell lies and deceive their parents and escape a whipping; but how mean they feel! They are in constant fear lest they should be found out. And, in the most of instances, they are found out, especially in our Church. If their parents are Saints, the Spirit tells them that there is something wrong when their children try to deceive them, and they are not satisfied. And then what shame falls upon a child who is caught in a lie! He is far more likely then to get a whipping, than he would have been had he told the truth. And how wretched parents must feel when they know that their child whom they love so much, and whose lips they thought so pure

and innocent, had told them a falsehood and tried to deceive them!

Falsehood is the refuge of the coward. He hides under it, not having the courage to acknowledge his acts. If brave boys and girls do wrong, they are not ashamed to acknowledge it. Why should they be? Men and women do wrong, and make a great many mistakes, and why should children expect to be more perfect than they? Parents do not expect their children to be free from faults. If they do wrong they are not surprised at it, because they know that they are young and do not know much. Therefore, children, when you do wrong, you should never be afraid to confess it to your parents or your teachers, no matter how scared you may be at the thought of their anger; it is still better to tell the whole truth without concealment, than to attempt to deceive them. The truth humbly told will win them and they will be softened by it; and then, besides, you will feel well yourselves when you tell the truth. Your minds will be at rest, and you will not be tormented with the fear of being found out.



SWEAR NOT AT ALL.

PASSING along the street a few days since our attention was attracted by hearing a man swearing. He was driving a yoke of oxen. The load was heavy, and the road was bad; and when the oxen began to stop, he urged them on by blows and oaths. We watched him as he passed us, and came to the conclusion that he could not be a Latter-day Saint. There may be some men who belong to the Church of Jesus Christ of Latter-day Saints who use the name of God in cursing and swearing, but we hope that there are not many who do so. Many of the strangers who come here use the name of God very commonly in their conversation. They are reckless about it, and do not seem to think that they are doing wrong in cursing

and swearing. It is very shocking to a servant of God to hear the name of the Lord blasphemed. They know that it is a great sin.

When the children of Israel were in the wilderness, two men of the camp quarreled, and one of them cursed and blasphemed the name of the Lord. Moses inquired of the Lord what should be done with him. The Lord gave the law, that "he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." According to this law, the children of Israel brought forth the man who had cursed out of the camp, and they stoned him with stones. This was a law in Israel from that time forward.

God has spoken in these days upon this subject. The Saints are required to not take the name of God in vain. We once knew a man, who was a member of the Church, who was subject to strong fits of anger, though naturally a well-meaning, kind man. He was often remonstrated with on the use of improper language. He would reply that he knew it was wrong! But this did not cure him.

Going into the mountains on one occasion, the party he was with was attacked by Indians, and on the first fire he fell, and almost instantly died. Though sorry to hear of his death by violence, we were not unprepared for it. Indeed, we often thought when we heard him use the name of the Lord improperly, that he would have it to answer for, and probably with his life, for he could not be excused on account of ignorance; he held the priesthood, and had received his endowments.

Children, you should never let your lips speak an improper word. If you hear bad boys or men use bad language, never listen to them. Close your ears against them,

and keep your lips pure from sin. The Lord will bless and honor children who honor and respect His name.

KEEP GOOD COMPANY.

It has grown into a proverb, that "a man is known by the company he keeps." That which applies to men in this respect will also suit boys and girls. They are also known by the company they keep. If we want to know all we can about men or women, we ask who their companions are. If their companions attend meeting regularly, have a good reputation in their wards for diligence and faithfulness and love of the truth, and are truly Saints, then we form a favorable opinion of those persons about whom we may be making the inquiry. But if their companions speak evil of the servants of the Lord, and are careless in attending to their duties, of course we conclude that the others must be like them.

Boys and girls should be very careful in selecting their playmates and companions. If William and Jane use naughty words, tell lies, or are quarrelsome, John and Susan, if they keep their company, will fall into the same bad habits. Coarse and vulgar language is easily learned by boys and girls, if they play or mix with others who use such language. Some boys appear to think it smart to use bad language, and they take pride in it. Now, this is a very foolish ambition, and no sensible boy will indulge in it. If the Juveniles wish to become men and women who will be beloved and respected, they must keep good society. Those who are brought up in this Church should be examples for the children who come here from abroad. When our boys and girls are rude and vulgar in their language and manners, we feel sorry for them.

We once knew a boy in this Church, who was very apt in picking up and using

every odd expression that he heard. All the cant and vulgar phrases that were in use among the boys he would be very likely to adopt. He seemed to have the idea that they would add variety and force to his language, or that they would be funny. This boy had an uncle who was an Elder of considerable experience in the Church. One day the boy was eating dinner with him, and in conversation had occasion to describe some circumstance to him. In doing so he used a vulgar expression that he had heard a certain class of boys use, and which, because it was odd, he thought was smart. His uncle, when he heard it, looked at him with surprise. He had never heard his nephew use such language before. He immediately

checked him, and explained to him how foolish it was to use low, vulgar language. He told him that he ought never to use any expression among his playmates, or anywhere else, that he would not use if he were among ladies or on the stand, as an Elder, preaching. By making it a rule, said he, to always use proper language and to speak correctly, it will become natural to you, and you will never make any slips or blunders in changing from one society to another.

The boy never forgot what his uncle said to him. Years afterwards, when he became an Elder, and went on a mission himself, he thought of his words, and felt thankful for the kind rebuke and instructions he had given him.

TO COBLENZ.

 We leave Cologne, the city presents a picturesque appearance, with its spires, towers and quaint buildings on the river front, and on the right, at the end of the town, the Bayenthwine, a noticeable, square pinnacled tower, of the fourteenth century, engages our attention. From its position extending into the river, it serves to break the force of the descending ice in winter. Rapidly we pass through Bonn, a pretty town on the west bank of the river, which the guide tells us occupies the site of the Roman Castua Bornensis, which was one of the first forts erected on the Rhine by Drusus, and that the Empress Helena erected a cathedral at Bonn, which, under the patronage of Constantine became a great city.

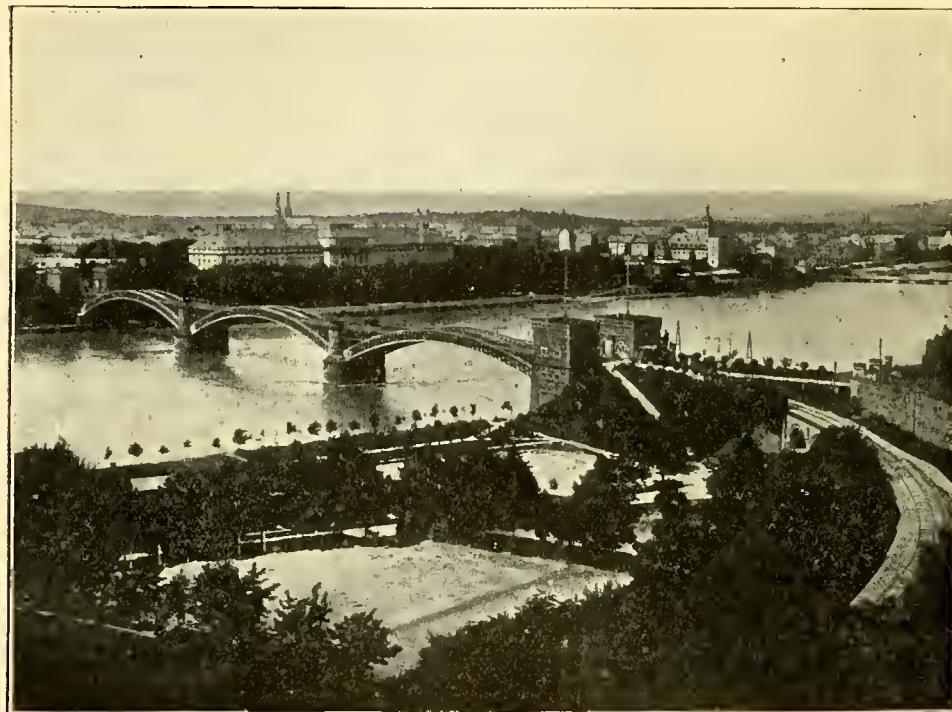
The Rhine Bridge here, one thousand four hundred and fifteen feet in length, is the finest on the river; the views of the city and the Seven Mountains are most

remarkable. Coblenz is the capital of Rheinish Prussia, and is most picturesquely situated at the confluence of the Rhine and Moselle, and is one of the most interesting places on the river. It has a population of upwards of forty thousand. The first settlement here was a Roman posting station or small fort called Confluentia. In the fifth century it was made a regular Roman camp, although no Roman remains of any importance have been discovered except in 1864, the substructure of a bridge over the Moselle which was exhumed in consequence of the great drouth. At one time Coblenz was the capital of the Frankish kings, and then a port of Lorraine, where the three sons of Louis le Debonnaire partitioned the empire of Charlemagne. The Archbishop of Treves held sway here. During the Thirty Years' war it was occupied by the Swedes and then by the French. Since 1875, it has belonged to Prussia. The town was strongly fortified with a wall, glacis and forts,

but in 1899 these were pulled down, and a Ring strasse made around the south side of the town, from the Rhine to the Moselle. A bridge of boats crosses the river here, but higher up it is spanned by a fine railroad bridge.

On the opposite bank of the Rhine, and connected to Coblenz by a bridge of boats, is the Fortress of Ehrenbreitstein (Honor broad stone) the Gibraltar of the Rhine.

sieged by Marshal Boufflers, and in 1795-6 by General Marceau. After a protracted siege it was surrendered to the French army in 1799. By them it was held until the peace of Luneville, when it was destroyed. Since 1816 the Prussian government has expended vast sums of money in rebuilding and extending it, and it is now one of the strongest fortresses in the world. It mounts four hun-



COBLENZ.

It is an almost impregnable stronghold situated on the crest of a precipitous rock three hundred and ninety feet above the river, accessible only from the north side. This fortress is first mentioned in history in 633, when King Dagobert II presented it to the Archbishop of Treves. In the fifteenth century it was converted into a government fortress. The Elester Philip delivered it to the French in 1631, who occupied it five years. In 1688, it was unsuccessfully be-

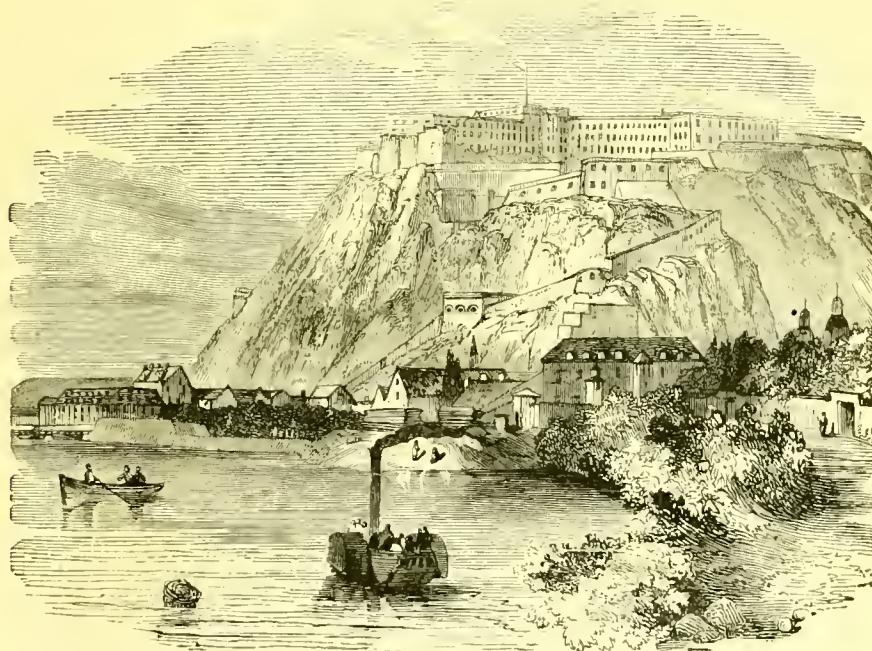
dropped and its storehouses are large enough to contain provisions for eighty thousand men for one year. The view from its summit is one of the finest on the Rhine. Above Coblenz the valley of the Rhine contracts to a narrow gorge, which extends as far as Bingen, the river being hemmed in by steep and rocky hills, crowned on almost every point by ancient castles, convents and chapels, connected with almost all of which is some curious

legend or interesting historical association.

We enjoyed the short ride to Coblenz, and after a short visit in the town, proceeded down to the quay. Found by paying a little extra money we could go in a short time on one of the finest river steamers named the "Elsa." All is bustle and excitement, but finally we leave the mooring and begin the sail on the Rhine.

The Rhine! How can I describe that ride on the Rhine? One of the dreams of

ing, and my heart acknowledges the goodness of God. How He has led me step by step, though oft-times I could not discern Him through the dark and dangerous pass. But I feel He was there, my Comforter and Friend, softening my heart, easing my pain, and fitting me to enjoy the fullness of His love. So my spirit, in harmony with Him, can enjoy to the uttermost all that is beautiful and good. I can see His handiwork in nature and note the passing away of the works of man, even though built to



EHRENBREITSTEIN.

my life was at last fulfilled, and I sail on the beautiful Rhine. From my earliest recollections I have read of the castles and vineyards of the Rhine, and my great desire to see the fair and beautiful scene is now gratified. While viewing it I think of some of the rough roads over which in my past life I have walked; the many tears shed and suffering endured. Yet now it all falls away like a discarded mantle; fades in the distance like the mists of the morn-

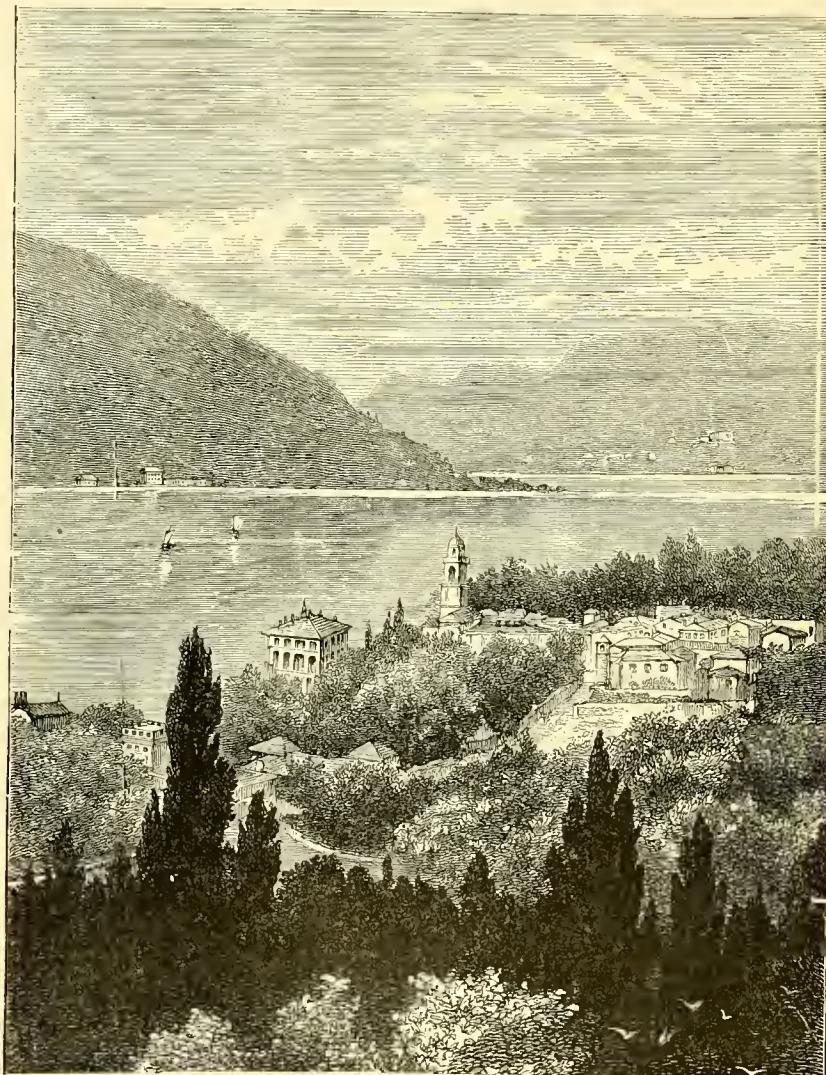
last for ever, the elements (his destroying agencies) lay them low.

From Coblenz to Bingen is said to be the scenic part of the Rhine, and it certainly is delightfully picturesque.

A large company is on board, and we can hear every tongue spoken but our own. Sitting on the deck right in front, we watch the river banks, castles, and towns as we stop here and there, first on one side of the river, then on the other. Close to us are

a bride and groom just on their honeymoon, or bridal trip. They attract our attention now and then, the new life being as delightful and full of romance to them as are the glories of the Rhine to us. Their soft glances and loving, wooing tones, but

beautiful of the Italian lakes. Yet when the Rhine rises to mind they are there, a part of that never-to-be-forgotten time. Leaving Coblenz, we pass under the railway bridge and past the island of Oberwörth, on which is an ancient nunnery,



LAKE COMO, ITALY.

add to the enjoyment of the hour. And though they traveled with us to Rome, we only interchanged courtesies once, just as we were leaving Lake Como, the most

suppressed since 1788, and now the residence of the counts of Pfaffenhofen. Leaving the island behind, the retrospective view is lovely down the river. Pass-

ing under a second railroad bridge, on the left we see the junction of the river Lahn, at the mouth of which is the church of St. John, erected in the beginning of the 12th century, and destroyed in the Thirty years' war. In 1857 it was rebuilt.

The gardens of Capellan look attractive, and on the opposite side is the castle of Stolzenfels. Oberlahnstein, an ancient walled town, with a curious castle of red sandstone on the bank of the river, was erected in 1394 by the Electors of Mainz. Behind the village on a rock stands the picturesque castle of Lahneck, supposed to have been built by the archbishop Gerhard of Mainz. According to tradition it once belonged to the Knight Templars. During the persecution of the Order by Pope Clement V and Philip le Bel, the latter induced their master Morlay and sixty of his followers to visit him in France,

when he imprisoned them, and afterwards burned them at the stake. The remaining knights were scattered over Europe and persecuted wherever the church held sway. Twelve of them took refuge in the castle of Lahneck where they were besieged by the troops of Peter of Aichpolt, Bishop of Mainz, who thus hoped to curry favor with the Pope. After a stubborn resistance, the knights at length were overcome, and all fell but one, to him the archbishop offered quarter, but he scornfully refusing said, "Mercy is with God—I follow my brethren," then throwing himself on the spears of his foes, he perished. The German poet, Wolfgang Muller, has written a fine, stirring poem on this legend, and one of Goethe's most exquisite poems "Geistesgruss," was written in 1774 on visiting this ancient castle.

Lydia D. Alder.

CURRENT TOPICS.

THE SAMARITAN'S BIBLE.

HE dispatches from London announce the presence in that city of four Samaritans who have with them their manuscript Bible which they are now offering for sale. In the old town of Nablus, the Shechem of ancient times, there is a remnant so-called of the ancient Samaritans who were, in the days of Jesus, so hated by the Jews and who in turn were equally unfriendly to their opponents. This little colony about Nablus is so insignificant as to be worthy of no attention save that they have what they regard as the most ancient manuscript of the first five books of the Old Testament. The document is said to date from 1050 A. D. It is in the Samaritan dialect, and it is claimed that it was translated from the Hebrew Pentateuch more than twenty-two

hundred years ago. This Bible is one of the chief sights in a city that would have been of no importance in New Testament times except from its opposition to the Jews.

It seems almost incomprehensible that the Samaritans would sell this, to them, precious manuscript. It is shown to the traveler who happens that way with demonstrations of adoration. It seemed to be the object of their worship. It was next to God, whom they could only understand through its pages. But the Samaritans are very poor and owing to the fact that they are isolated from the other inhabitants of the place, they are often made to suffer and to feel keenly their destitution. What would become of them with their precious manuscript gone, it is hard to imagine. It would seem almost equivalent to a dissolution of their organization and surrender

of their religious feelings to the dire necessities of hunger.

One at all familiar with Oriental fakes is very likely to be skeptical about the genuineness of their manuscript which it is said they are offering for sale in the city of London. Modern manufacturers of antiquity imitate so perfectly ancient designs that many so-called precious relics cannot be relied upon. When the writer was in Nablus he offered a tip for the purpose of examining the manuscript by taking it in his hands. The offer was horrifying to those who had it in charge. It seems incredible that the Samaritans would sell their Bible any more than they would sell their souls.

The *Jewish Chronicle* states that what the Samaritans are really offering for sale is a copy of their bible, a scroll which contains a translation in Arabic, and which is more than a thousand years old. Such a statement of the case seems altogether more credible.



DISRESPECT FOR THE LAW.

RECENT occurrences in Chicago and San Francisco demonstrate the growing ascendancy of political practices over respect for the law. In a country where political issues and political practices create such prejudices and such selfishness in the minds and feelings of men, they become the swaying passion of so large a number of people that considerations for the law and equity between man and man are too frequently lost sight of. On November 27th, Senator Tillman, of South Carolina, addressed, in Chicago, an audience of three thousand men and women. Before Mr. Tillman's appearance in that city, strong prejudices were raised by the negro element of Chicago against his appearance, in view of his violent denunciations of the African race. The New York *Sun* gives an

account of the meeting, from which the following excerpt is taken:

"It was perhaps the most frenzied appeal to race prejudice ever uttered by Mr. Tillman.

"He held up to his audience the spectre of 'black supremacy,' painted in terrifying perspective.

"He lost his temper when taunted from the galleries; he 'cut loose,' as he termed it.

"'To hell with the law!' he yelled, while all but a handful of his three thousand listeners cheered madly."

Senator Tillman, it is well known, has little respect for any law or even the Constitution of the United States, which looks anything like equality in political representation between the white man and the black. When, however, a senator of the United States, in a public assembly, before a large audience, exclaims, "To hell with the law!" it indicates not only his attitude toward the law when it conflicts with his political practices, but also the regard which the multitude of his followers have for legal enactments or constitutional principles. That Senator Tillman could make, defiantly, such a statement, shows not alone the temper of the man, but the temper of the audience. No one believes that such a statement will call forth very many vigorous protests throughout the country.

For some time San Francisco has been in the control of the labor element of that city. Mayor Schmitz has gained worldwide notoriety because of the alleged disorders to which his government has given rise. He recently paid a visit to Europe, and during his absence the grand jury brought an indictment against him for extortion, alleging that he obtained money from disreputable houses in San Francisco, in consideration of their immunity from punishment. Notwithstanding the fact that he was under indictment on a serious charge, the truth of which was to be de-

terminated before a court of law, the labor element of that city prepared for him, on his home coming, a grand demonstration. Such a demonstration said in effect, "Guilty or not of the violation of the law, we are with you." It was an indirect exhibition of that contempt for the law which Senator Tillman expressed in words.

These are not isolated instances; they are manifestations of a growing tendency; they are real dangers to the peace and good order of our country. Such demon-

strations gain headway because of the political power behind them. They will pass comparatively unchallenged, and simply represent what large political bodies and organizations stand for. Alleged reformers of our country are not seeking an opportunity to suppress Senator Tillman or correct the labor organizations that welcomed the mayor under indictment. They are not hunting big game; they prefer to work upon the prejudices existing against some weak and maligned and aggrieved people.

RELIGION CLASS DEPARTMENT.



S is generally known, a series of conventions has been arranged for. Some of these have already been held, but most are to come. Thus far, a good many important points have been developed, which it will no doubt be profitable to dwell upon in this place.

H W TO CONVERT PARENTS.

President Anthon H. Lund, at a convention held at Salt Lake City, declared that Religion Class work will never be successful until the parents are converted to its usefulness. Subsequently, at the convention of Granite, Jordan, Pioneer and Liberty stakes, held on December 9th, this matter of converting parents received detailed discussion. The outcome of this discussion may be thus briefly given: Parents may be converted (1) by dividing the ward into districts and having these visited by officers and instructors; (2) by getting the block teachers to mention the matter of Religion Classes to the parents and their children; (3) by inducing parents to attend sessions of the class; (4) by obtaining the Bishops' consent to use some of the regular ward meetings; (5) by having Religion Class workers, with the consent of stake presidents, accompany home missionaries and speaking on this

movement; and (6) by making the classes so interesting to the children that the good fruits of the work may thus be called to the attention of the parents.

TO CONVERT BISHOPS.

At the same convention, Elder McMurrin, of the General Board, said a word that could scarcely fail to appeal to every Bishop in the Church who does not believe in the Religion Class work. "The time has passed," declared Brother McMurrin, "for Bishops to object to this movement. That time passed when, at the General Conferences, everyone, including the Bishops, voted with uplifted hands to sustain Anthon H. Lund as the general superintendent of Religion Classes. And since the Bishops so voted, it would now seem to be their duty to do all in their power to further the movement in their wards. It is not the prerogative of the Bishop to pass upon the need of the Religion Class work, any more than it is their place to pass upon the necessity of any other organization or doctrine held by the Church."

THE FIFTH WHEEL.

A new phase of the expression "the fifth wheel," came out in the conventions held at the two places named. As is well known, so many persons have objected to the Religion Class movement on the ground

that, as they affected to think, it is a fifth wheel, that is, unnecessary. Well, a wheelwright, who is also a Religion Class worker, volunteered the valuable information to the uninitiated in the secret machinery of wagons, that there *is* such a thing as a fifth wheel to what are ordinarily regarded as four-wheeled vehicles, and that this fifth wheel is the most delicate piece of machinery about the wagon, requiring the greatest skill to make and properly to adjust. It is the wheel by which the wagon is able to be turned. Religion Class work, then, if it is a fifth wheel, becomes the most important organization in the Church. The manner in which this phrase is made to change from an objective to a positive virtue very much resembles that which is connected with the queue of our Chinese friends—that which was once a sign of inferiority has become a badge of honor. Indeed, it has been seriously proposed to adopt as the slogan of the Religion Class work—"The Fifth Wheel."

A LESSON ON BUGS.

Among the unique suggestions concerning the much-asked question as to how to get and keep good order in the class, is the following: A teacher asked her superintendent what she should do with a boy who persisted in bringing bugs into the class and turning them loose in the room.

"Get the boy to bring you a whole pocketful of bugs next time," was the answer, "and have a lesson on bugs—the different kinds, their habits and life, and peculiarities, and how we should treat them."

The teacher did so. The boy brought a lot of different kinds and they were accordingly passed round the class. After the lesson on "bugology," she went gradually to the lesson of the day. The boy ever since has been interested in his work.

THE TIMID BOY.

Of a slightly different nature, but equally effective, is this illustration: In one Relig-

ion Class was a boy whom the rest looked down upon with great condescension as if to say, "What can *you* do here?" The teacher watched for an opportunity to get him to answer questions. When he looked as if he knew the answer, and as if he would like to give it, she encouraged him by saying to the class, "Never mind, if you do think it is wrong." In this way she tried to draw him out in the class till he felt free in answering questions. Then she called upon him to pray. He said at first that he couldn't, but she proffered to help him. He prayed, with great trembling—but he prayed. And so the work continued, till he not only developed a power of self-confidence, but the class learned to regard him in a different light from what they did in the beginning. It is those who need attention that should get the most from the teacher.

A DILIGENT WORKER.

Superintendent Snow of the Box Elder stake writes as follows to the General Board:

"I just returned from a trip into the western wards on Religion Class work, and organizing a class in the Stone ward. So we have an organization in every ward in the stake now. I attended the first Religion Class held there and got them started. I visited Snowville and Park Valley, and got things in better shape there. A summary of my trip is as follows: I traveled 260 miles, taking two weeks' time; visited 27 homes; attended 11 public meetings; gave 11 public talks on Religion Class work; organized one Religion Class and one Religion Class district; increased and strengthened the organizations of three other classes; had 27 good long Religion Class fireside talks, and many more conversations; systematically arranged the record books and gave instruction for the arranging of a fourth book.

AT CHRISTMAS.

Words by Hallie Grigg.

Music by John Martin.

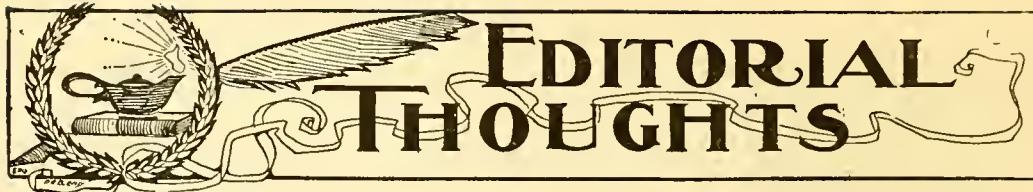
1. The heavens look down with
2. I seem to see the

Andantino.

tenderness up - on a home to - night, Where oft in the years, the years gone by, I
eo - zy room, a - glow with mother's smile, The ta - bles spread, the stockings hung, All

spent each Christmas night At Christmas time, at Christmas time, In mem-o - ry I
in a row the while. At Christmas time, at Christmas time, I long to hear once

see, That dear old Utah home of mine, Where life was gay and free.
more, The stor - y of the dear Christ child, As told in days of yore.



EDITORIAL THOUGHTS

SALT LAKE CITY, - JANUARY 1, 1907

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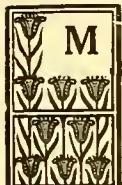
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OUR AMUSEMENTS AND OUR MORALS.



OST amusements which are innocent, if practiced in moderation, may become morally as well as physically harmful when practiced in excess. It is not of the immorality of excess in amusements but the immorality of amusements themselves, that this article is intended to deal with. It is very apparent that some of our institutions of learning, for example, are taking up practices that have been in vogue in the older institutions in the east, and that are practiced extensively here now, even when they are dying away among the institutions which are imitated.

There is one amusement that certainly ought to invite the serious consideration of those responsible for the conduct of the educational institutions of our state. Some time ago, President Butler and the faculty of Columbia University abolished from the

amusements of that institution (Rugby) football. In derision of this act, the young men of Columbia are frequently spoken of as "sissies," but notwithstanding such ridicule, there is a growing and well-founded opposition to the practice of football in the public schools of our country. The game itself is not only excessive, but violent and brutal in its methods. The swagger of the football player as he marches through the street, or as he jostles others in his way through the crowds, indicate the mental intoxication found in the devotees of the game. The "rooters," (those who yell and shout for it,) many of them young women, are lost often to the sense of refinement and dignity. Through the medium of the press, an account of a scene in Chicago after a football game, shows the dangers to the moral welfare of the commonwealth which football is prone to engender. The boys were celebrating their victory. A company of young ladies were shouting the praises of their eleven. They all became excessively jubilant; and in the corridors of a hotel, the boys administered a vulgar corporal chastisement to the young lady rooters as a public exhibition of the license which some of the devotees of this game imagine themselves at liberty to take.

Exhibitions of physical strength and skill when not excessive, may be both innocent and pleasurable. It is said, however, that football is an art; that it requires high skill. Such may also be said of the bull fight, though the latter has resulted in fewer human deaths than the former.

Some of our schools engage in hazing, and class fights, and even subject the faculty to the most undignified treatment. Such conduct undermines respect for all

authority, and is demoralizing in its effect. Undignified, excessive or brutal amusements react upon those who engage in them in such a way as to lessen their moral stamina. Manly sports should not be discouraged; but sports which in themselves are violent and dangerous, should be discouraged everywhere and by everyone who is in any way responsible for the education of our youth. That Columbia University is taking a course that will be followed by other institutions in time in discouraging football as long as its brutal practices obtain, must be evident. The sentiment of the country is rapidly increasing in strength against it. Why should Utah be the last to discourage and frown upon sports that should be condemned?



QUESTIONS AND ANSWERS.

The Sacrament in the Sunday School.

QUESTION: Who should take charge of the administration of the sacrament in the Sunday School?

Answer: In the Sunday Schools of the Saints throughout the stakes of Zion the sacrament should be administered under the direction and appointment of the Bishop. The right to do so does not belong to the superintendent of the school. For this reason—superintendency does not necessarily carry any particular priesthood with it. A man may or may not hold the priesthood and yet be a Sunday School superintendent; indeed, in some few cases the superintendent is a woman. Of course, in the vast majority of schools the superintendent does hold the priesthood; it is eminently proper that he should do so; but there are small and remote settlements where the most suitable person does not hold the priesthood, and we have heard of branches out in the world where all the members were women.

We are very much pleased when we hear

of a Bishop regularly attending his ward Sunday School. We think a Bishop does not do himself full justice when he neglects to keep himself in touch with this most important help in the ward government. But we have heard of members of the Bishopric quietly sitting in one of the departments of the school while the sacrament was being administered, and taking no part therein, either directly or indirectly; in fact, we have heard of the school superintendent calling upon the Bishop to bless either the bread or the water. This procedure offends our sense of propriety. It is not consistent with the order of the priesthood.

Question: What should be done regarding the administration of the sacrament in the Sunday School, supposing the Bishop is not present and has omitted to appoint some other brother to act for him?

Answer: Should a Bishop, through forgetfulness, inadvertence, or other cause, unintentionally omit to make an appointment for the administration of the sacrament, we do not think that the children of the school should be deprived of the privilege of partaking of this holy rite. In such a case, we believe the superintendent should attend to the matter himself for that morning or call upon some Elder or Priest to do so. It is better to do this than that the ordinance should be omitted, as the superintendent (presuming, of course, that he holds the priesthood,) does not exceed the powers of his calling by so doing.



REVISION OF THE OUTLINES.

First Year Theological Class.

Jesus the Christ.

LESSON IV.—THE MERIDIAN OF TIME.

I. The name.

1. Its origin (Moses 5: 57 and all references thereto).

2. Its expressiveness.

- a. Define "meridian."
- b. Compare its common usage (as the daily meridian dividing the hours before and after noon), with the scriptural meaning herein expressed.
- 3. Its general acceptance.
- a. Note the custom, now practically universal, of dividing human history into "B. C." and "A. D." time periods.
- b. Explain these abbreviations (consult a reliable dictionary).
- c. See Book of Mormon records as to reckoning of time after the appearance of Jesus Christ among the Nephites (IV Nephi 1: 1, and following verses; especially verse 21; Mormon 2: 3, 16, 22, 28; 3: 7; 4: 1, 7, 10, 15, 16; 5: 5, 6; 8: 6).
- d. Importance of this general recognition of Christ's advent as the greatest event in history. Testimony to the Savior's pre-eminence, and contradiction of the sophistry representing Him as but a man.

II. The time.

- 1. Divinely appointed (see references under I, 1, this lesson).
- 2. Revealed and announced.
 - a. On eastern hemisphere.—Note the recognition of the sign of the star by the Magi (Matt. 2: 2, 11); see also revelation to Simeon (Luke 2: 25-27), and compare instance of inspired knowledge in the act of Anna the prophetess (Luke 2: 36-38).
 - b. On western hemisphere.—Note prophecy of Samuel the Lamanite, and its fulfillment (Helaman 14: 2-12; compare III Nephi 1: 13-21).

III. The great event.

- 1. The world's Redeemer.
- a. Need of a Redeemer.—Note the condition of mortality following disobedience (study "Articles of Faith," Lecture III, and references thereto).
- b. The Redeemer chosen.—Review Outline and references in Lesson II, 2, of this course.
- c. Satan rejected.—References as in "b;" emphasize the selection of Jesus and the defeat of Satan as proof of the Father's plan to insure free agency to His children.

LESSON V.—THE BABE OF BETHLEHEM.

I. The Mother.

- 1. Gabriel's message to her (Luke 1: 26-38).
 - a. The salutation.
 - b. The annunciation.
 - c. Her acceptance—reverence and humility manifested
- 2. The Virgin Mary.
- a. Unmarried (Matt. 1: 18).
- b. Espoused, i. e.—betrothed or engaged (Matt. 1: 18; Luke 1: 27). Explain the sacredness of such espousal or betrothal, and the fact that betrothal was not marriage.

3. Her espoused husband.

- a. Joseph, a man of royal lineage —of the house or family of David (Matt. 1: 20; Luke 1: 27).
- b. Visited by an angel (Matt. 1: 20, 21).
- c. Joseph's obedience to the message (Matt. 1: 24, 25).

II. The birth of Jesus.

- 1. Place—the city of David.
 - a. As predicted (Micah 5: 2; see also Psalm 132: 5, 6).
 - b. Visit of Mary and Joseph to

Bethlehem—the census (Luke 2: 1-5); the city of David—why so called? (John 7: 42; see also I Sam. 16: 1, 4).

2. Immediate surroundings.—Condition lowly yet not to be regarded as degrading. Avoid fanciful and imaginative descriptions, not supported by scripture.

3. The great event proclaimed.

- Angels visit the shepherds (Luke 2: 9-14; compare Isa. 9: 6, 7). The shepherds visit the child (Luke 2: 15-20).
- Made known to the wise men in the east. The star and its import; the visit of the men; their adoration (Matt. 2: 1-11; compare last verse with Psalm 72: 10).
- Made known on the western hemisphere (III Nephi 1:13-21).

4. The day.

- Error as to date.
- April 6 (Doc. and Cov. 20: 1).

III. The infant Christ.

- Named and circumcised.

 - When eight days old, as required by Jewish law (Luke 2: 21; see also Gen. 17: 12).
 - Named according to command (Matt. 1: 21; Luke 1: 31).

- Presented in the temple.

 - As required of the first born (Luke 2: 22-39; compare Lev. 12: 2-6; see also Exo. 13: 2; 22: 29; Numb. 3:13; 8: 17; 18:15).
 - Recognized and reverenced (Luke 2: 25-28).

- Protected through divine direction.

 - Herod's alarm and duplicity (Matt. 2: 3-8).
 - Herod's slaughter of infants (Matt. 2: 16-18; compare Jer. 31: 15).
 - The flight into Egypt (Matt. 2: 13-15).

LESSON VI.—THE BOY OF NAZARETH.

I. Nazareth.

1. The home of Joseph and Mary. (Luke 1: 26, 27).

2. Home of the family after the return from Egypt. (Matt. 2: 19-23; see also Luke 2: 39).

II. Jesus in childhood and youth.

1. His natural growth and development. (Luke 2: 40, 52).

2. His occupation. (See Mark 6: 3).

3. At the Feast of the Passover.

- a. His age (Luke 2: 42). Note the custom by which Jewish boys appeared in the temple at the anniversary of the feast nearest twelfth birthday, after which the youths were regarded as members of the "congregation."

- b. The Passover celebration—an annual festival; significance of the feast; origin of the festival. (Exo. 12: 12-17).

- c. Jesus and the doctors.—The search for the missing Boy; found in the temple; in conversation with the doctors of the law; His wisdom an evidence of inspiration and of a studious and well-spent boyhood; the mother's gentle reproof; His significant reply. (Luke 2: 43-52; compare Luke 4: 22; Matt. 7: 28; 13: 58; Mark 6: 2).

III. "Jesus of Nazareth."

1. Commonly so known (Matt. 21: 11; John 19: 19). Note the custom of combining name of the person with that of his home town. (For illustrative example see Mark 15: 43 and compare Matt. 27: 57; Luke 23: 50, 51; see also John 19: 28. Mary Magdalene so known from her native town Magdala,—see Matt. 27: 56; 28: 1; Mark 15: 40; Luke 8: 2; 14: 10; John 20: 1).

2. Prediction cited. (Matt. 2: 23; note that current compilation of Old Testament scriptures contains no record of the original prophecy).
3. Repute as to His family relation (Mark 6: 3; Luke 4: 22; Matt. 13: 55, 56; compare Matt. 12: 46, 47, and Gal. 1: 19).

Note silence of the scriptural record as to life of Jesus for the eighteen years following the Passover celebration herein referred to.

*
**DATES CHOSEN FOR STAKE SUNDAY
SCHOOL CONFERENCES OF 1907.**

Beaver Stake at Minersville, Sunday, February 10, 1907.
Big Horn Stake, Lovell, Saturday, January 19, 1907.
Cache Stake, Sunday, February 17, 1907.

Ensign Stake, Sunday, February 17, 1907.
Fremont Stake, May 12, 1907.
Granite Stake, May 12, 1907.
Jordan Stake, January 13, 1907.
Juarez Stake, Monday, March 11, 1907.
Liberty Stake, January 13, 1907.
Maricopa Stake, February 17, 1907.
Millard Stake, Sunday, June 2, 1907.
Nebo Stake, April 14, 1907.
Parowan Stake, May 19, 1907.
South Sanpete Stake, January 20, 1907.
Snowflake Stake, February 24, 1907.
Weber Stake, February 10, 1907.
Woodruff Stake, Sunday, May 26, 1907.

*


CORRECTION:—By an unfortunate error in the footnote on page 610, Vol. 41, the name of the brother whose experience is given in the article entitled “Was Dead and Came to Life Again,” is given as John Peterson, when it should have been John Anderson.

THE GOVERNMENT OF GOD.

(FROM THE WRITINGS OF PRESIDENT JOHN TAYLOR).

CHAPTER I.

THE WISDOM, ORDER, AND HARMONY OF THE
GOVERNMENT OF GOD.



HE Kingdom of God is the government of God, on the earth, or in the heavens. The earth, and all the planetary systems, are governed by the Lord; they are upheld by His power, and are sustained, directed, and controlled by His will. We are told, that “by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist.” Collos. i: 16, 17. If all things, visible and invisible, are made by

and for Him, He governs and sustains all worlds to us known, together with the earth on which we live.* If He governs them, they are under His dominion, subject to His laws, and controlled by His will and power.

If the planets move beautifully, and harmoniously in their several spheres, that beauty and harmony are the result of the intelligence and wisdom that exist in His mind. If on this earth we have day and night, summer and winter, seed time and harvest, with the various changes of the seasons; this regularity, beauty, order, and

* I wish here to be understood, that at present I am writing to believers in The Bible. I may hereafter give my reasons for this faith; at the present I refer to the Scriptures without this

harmony, are the effects of the wisdom of God.

There are two kinds of rule on the earth; one with which man has nothing directly to do, another in which he is intimately concerned. The first of these applies to the works of God alone, and His government and control of those works; the second, to the moral government, wherein man is made an agent. There is a very striking difference between the two, and the comparison is certainly not creditable to man; and however he may feel disposed to vaunt himself of his intelligence, when he reflects he will feel like Job did when he said, (xlii: 6.) "I abhor myself, and repent in dust and ashes."

In God's government there is perfect order, harmony, beauty, magnificence, and grandeur; in the government of man, confusion, disorder, instability, misery, discord, and death. In the first, the most consummate wisdom and power are manifested; in the second, ignorance, imbecility, and weakness. The first displays the comprehension, light, glory, beneficence, and intelligence of God; the second, the folly, littleness, darkness, and incompetency of man. The contemplation of the first elevates the mind, expands the capacity, produces grateful reflections, and fills the mind with wonder, admiration, and enlivening hopes; the contemplation of the second produces doubt, distrust, and uncertainty, and fills the mind with gloomy apprehensions. In a word, the one is the work of God, and the other that of man.

In order to present the subject in a clear light, I shall briefly point out some of the leading feature of the two governments.

The first, then, is that over which God has the sole control, such as the heavens and the earth, for "He governs in the heavens above, and in the earth beneath." It may be well here to say a few words on His moral government, in the heavens. All we can learn of that is very imperfect-

ly set forth in the Scriptures. It would seem, however, that all was perfect order, for "He spake, and said, let there be light, and there was light; and he divided the light from the darkness." "He spake, and the waters were gathered together, and the dry land appeared." And in the creation of the fish, the fowls, the beasts, the creeping things, and man, it was done in the councils of God. The word was, Let us do this, and it was done. It would seem, then, that that government is perfect in its operations, for all the mandates of God are carried out with the greatest exactitude and perfection. God spake, chaos heard, and the world was formed.

We find also that transgression is punished; when Satan rebelled he was cast out of heaven, and with him those who sinned.

Here, then, in these things consummate wisdom was manifested, and power to carry it out.

The plan of redemption was also made thousands of years ago. Jesus is spoken of by the prophets as being "The Lamb slain from before the creation of the world." The future destiny of this earth is also spoken of by prophecy; the binding of Satan; the destruction and redemption of the world; its celestial destiny; its becoming as a sea of glass; the descent of the new Jerusalem from heaven; the destruction of iniquity by a power exercised in the heavens, associated with one on the earth; and a time is spoken of where John says: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v: 13. But I shall let this pass for the present, and content myself with saying on this subject, that in the councils of God, in the eternal world, all these things were understood:

for if He gave prophets wisdom to testify of these things, they obtained their knowledge from Him, and He could not impart what he did not know; but "known unto God are all His works, from the beginning of the world." Acts xv: 18. God, then, has a moral government in the heavens, and it is the development of that government that is manifested in the works of creation; as Paul says, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans i: 20.

But when we speak of the heavens, we mean also the planetary system; for the world, and other worlds are governed by principles independent of man. The power that causes this earth to roll on its axis, and regulates the planets in their diurnal and annual motions, is beyond man's control. Their revolutions and spheres are fixed by nature's God, and they are so beautifully arranged, and nicely balanced, that an astronomer can calculate the return of a planet scores of years beforehand, with the greatest precision and accuracy. And who can contemplate, without admiration, those stupendous worlds, rolling through the immensity of space at such an amazing velocity, moving regularly in their given spheres without coming into collision, and reflect that they have done so for thousands of years. Our earth has its day and night, summer and winter, and seed time and harvest. Well may the poet say that they—

Proclaim for ever, as they shine,
The hand that made us is divine.

And here let me remark how different is this to the works of man. We see, then, the power of God manifested in their preservation and guidance; but when we reflect a little further, that while our planetary system rolls in perfect order round the sun, there are other systems which perform

their revolutions round their suns; and the whole of these, our system with its center, and other systems with their centers, roll round another grand center: and the whole of those, and innumerable others, equally as great, stupendous, and magnificent, roll round another more great, glorious, and resplendent, till numbers, magnificence, and glory, drown the thought, and we are led to exclaim with the prophet, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans xi: 33. Without referring again to the motions of our earth, and the beautiful regularity and precision of the whole of this elegant machinery, we will turn our attention a little to the works of creation as found on the earth. The make, construction, and adaptation of each for its proper sphere, are the work of God; and they are controlled by His wisdom and power, independent of man. In the formation of the birds, the beasts, the fishes, the reptiles, the grains, herbs, plants, and trees, we see a striking exemplification of this fact. No matter which way we turn our attention, the same order and intelligence are displayed. The fish in their organization are peculiarly adapted to their proper element; the birds and beasts to theirs; the amphibious animals to theirs. The nicely organized machinery of their bodies; their bones, muscles, skins, feathers, scales or hair; the formation of their bodies, their manner of living, together with the nature of their food, and their particular adaptation to the various elements and climates which they occupy, are all so many marked evidences of skill, forethought, intelligence and power. We will here notice a few examples. Plunge bird, beast, or man, into the water, and let them remain there, and they will soon die; take a fish out of the water, and death ensues; yet all are happy, and move with perfect enjoyment

in their proper spheres. Elevate a man, beast, or fish, into the air, and let them fall, and they will be bruised to death; but the bird, with its wings, light bones, and fragile body, is peculiarly adapted to the aerial element in which it moves, and is perfectly at home; while the brute creation and men feel as much so on the earth. Again, their habits, food, coatings, or coverings, digestive powers, and the organization of their systems, are all peculiarly adapted to their several situations. The same principle is developed in their arrangement and position on the earth. Those that inhabit a southern climate are peculiarly adapted to that situation; while those that inhabit a northern are equally fitted for theirs.

Take the reindeer and polar bear to the torrid zone, and they would be out of their proper latitude, and would probably die. Remove the elephant, lion, or tiger to Iceland or Greenland, and leave them to their own resources, and they would inevitably perish.

We will notice for a moment the construction of their systems. Each one is possessed with muscular strength, or agility, according to its position, wants, or dangers, and there is a beauty, a symmetry, and a perfection about all God's works, which baffle and defy human intelligence to copy. An artist is considered talented if he can make, after years of toil, a striking likeness of any of those things, either on canvas, or in marble. But when he has done, it is only a dead outline; remove a little paint, or tear the canvas, and its beauty is destroyed; break the arm of a statue, and we see nothing but a mutilated stone. But take a man, for example, and remove the skin, there is still order and beauty; remove the flesh, there is still workmanship and skill, and the bones, the flesh, the muscles, the arteries and veins, and the nerves, and the lungs, not to forget the exquisite fineness of the

sensitive organs, manifesting a skill, a forethought, a wisdom, and a power, as much above that of man as the heavens are above the earth.

We see the power, wisdom, and government of God, displayed in the amazing strength of some of the largest of the brute creation; as also in the fineness and delicacy of the arrangement of the smaller. And while we admire the stupendous power of the elephant, we are equally struck with the fineness, delicacy, and beauty of some of the smaller insects. The prescience, and intelligence of God, are as much manifested in arranging the bones, muscles, arteries, and digestive organs of the smallest animalcule, as in the construction of the horse, rhinoceros, elephant, or whale. I might touch upon the organization of plants, herbs, trees, and fruits; their various compositions, modes of nourishment, manner of propagating their kind, etc.; but enough has already been said upon this subject. It is one that no one will dispute upon; Jew and Gentile, black and white, Christian and Heathen, philosopher and fool, all have one faith on this subject.

I have briefly touched upon it for the purpose of presenting in a clear light the imbecility and weakness of man; for wherever we turn our attention, we see power, wisdom, prescience, order, forethought, beauty, grandeur and magnificence.

These are the works of God, and show His skill, workmanship, glory, and intelligence. They reflect His divine power, and show in unmistakable characters the wisdom of his government, and the order that prevails in that part of creation over which He has the sole and unlimited control.

We can perceive very clearly that what God has done, is rightly done. It is not governed by instability and disorder, but continues from eternity to eternity to bear the impress of Jehovah.

(TO BE CONTINUED.)

SELECTIONS.

GOVERN NG CHILDREN.

THERE is another kind of paternal government that should be placed under the ban of condemnation. We say government, but it would be better to say an attempt to govern, for it never accomplishes the thing desired,—we refer to government by fear. This is not quite so bad as the pounding process, but it is sure to end in defeat and disaster, if it is persisted in until the child is grown up. Children, in order to get them to mind, are told, "The bad man will get you," "The policeman is coming," "I'll give you to the dogs," "Come, doggie, and get the baby," and so on. Of course, these are all false statements deliberately made, but the child soon learns it, and they soon cease to have any effect on its actions, except that in the end it will lead them to think that its parents are not truthful.

Parents should remember that false statements made to children, small or large, are just as bad as false statements made to grown-up people, and sometimes they are more far-reaching and disastrous, as they shake the confidence of the child in its parents, and dwarf and cripple its unfolding spiritual and moral life so completely, that it takes years of careful training for it to recover from it, if it ever does. If it were not for the fact that the children of today are the parents of tomorrow, we should write over the top of this article the legend: "Only to be read by parents," but we think it contains some wholesome suggestions which will be a benefit even to the children, if they read it and heed them.—*Modern Farmer.*



STAYING RACE SUICIDE.

WHEN Alderman Broadbent took the office of mayor of Huddersfield, he offered to donate to persons dwelling in a speci-

fied district of the city £1 for every child born during his twelve months' mayoralty which was reared to the age of one year. The result of the experiment was announced recently on the second anniversary of the mayor's inauguration. The rate of infant mortality in the Longwood district of Huddersfield, which was the experimental area, had averaged 122 per thousand for the previous decennium period. The test proved unfortunate, for there was a serious epidemic of whooping cough and measles, while the summer of 1906 was one of the deadliest recorded. The first baby to earn the gift was born on October 11, 1904, and the last August 11, 1905. Altogether 112 mothers notified the managing committee of births. Of these, 107 received the gift. Four of the babies died, and one mother did not claim the gift, and the fate of her child was not learned. If reckoned as dead, the average mortality works out 44 per thousand, compared with the previous 122.—*Selected.*



BE HAPPY.

REMEMBER as a child of God that true pleasure is one of the things your Heavenly Father desires you to have; that He equally wants every other child of His to be happy. Remember, too, that by taking gratefully your own, you can do your share toward giving pleasure to others. Welcome your good times, and instead of patronizing them with condescending indifference, use them as one of His precious gifts, always remembering that:

Everywhere the heart awake
Finds what pleasure it can make;
Everywhere the light and shade
By the gazer's eye is made.
In ourselves the sunshine dwells,
From ourselves the music swells,
By ourselves our lives are fed,
With sweet or bitter daily bread.

—*Selected.*

LETTERS TO MY BOY

XVII.

My Dear Son:

The effects of prayer, which I was to explain to you in this letter, are twofold, the effect it has upon you and the effect it has upon others by the feelings which it begets in you toward your fellow-men. If it be conceded that prayer makes a man more considerate of others, it follows that prayer is a sort of duty everyone owes to those with whom he associates. It might even be called an obligation, that is, if one prays as Christ taught His disciples to pray, to forgive our trespasses as we forgive those who trespass against us.

In ancient times idolatry had the opposite effect. There was a spirit of vengeance as well as rivalry by which men sought the aid of their gods in punishing their opponents both at home and abroad. The need of strength and mercy is often one of the greatest inducements to pray. The practice of seeking divine mercy naturally prompts one to bestow mercy upon others. If it does not, you may be sure that there is more heathenism in a man than Christianity.

Again, our prayers would be very selfish if they did not include others whose welfare and happiness are dear to us. If one has the spirit of prayer, one will want others to share blessings which one craves for himself. Selfish prayers lead to heathenism, so you see how mercy and love for others go with a prayerful heart. In a general way, then, it may be said that prayer helps to put away our selfishness by the kindly feelings it begets for others, and because of the charity which its spirit of mercy creates.

But it is chiefly its effects upon the one who prays that I would like to bring out in this letter. God created in man a feeling of worship, and that feeling manifests

itself in the most highly educated and civilized as well as in savages. It is only where the feeling of worship is smothered or degenerated that men cease to be prompted by it. If your conduct is free from the taint of sin and your associations good, the likelihood is that you will be prompted to pray. If correct living inclines one to prayer, then prayer will naturally have the effect of leading one in the way of an upright life. It is the rule of life that parents always feel better and safer about the son that sincerely prays than about the one that is neglectful of so important a duty. Observation and experience confirm this view.

There is a principle of our religion called repentance. It is a guiding star in a sinful world. We do wrong often, we may even stumble and perhaps fall. The higher test of a man's life is not whether he stumbles or even falls, but whether he can gain his balance or rise. Men rise most successfully by the power of repentance. When, therefore, the spirit of repentance is the guiding star in a man's life, you may be reasonably sure that he will win in the end. Prayer brings to the surface the sinful nature of a man and begets a desire at the same time to repent. If your life then is a prayerful one, I should have reason to hope for your advancement, even though many weaknesses beset your nature.

So much for your conduct. What is of more value to your happiness is the state of your thoughts and feelings—your inner life. Prayer will purify that and exalt your nature. If I could always be certain that you were constantly struggling to keep your thoughts and feelings free from evil promptings, I should have reason to believe that your conduct would average up well.

Whenever you yield to the promptings of evil, your prayer becomes difficult and

you may wish to neglect it altogether. You may pray in the family because you would be ashamed to refuse. Your brothers and sisters would be shocked if you did not pray with them; and it is right that you should keep on praying even when you don't feel like it, for then you need it most. I consider the temptation to neglect or to give up prayer one of the most dangerous in a young boy's life. You may want to know what a boy is to do if he does not feel like it. People do not give up work simply because they do not feel like it; they do not quit school because they are not anxious to get an education. There are a hundred things we do in life because there is good in them and because they are necessary, as well as a duty. If a boy should make mere inclination his guide, he would soon go to his ruin. The question is, is it necessary, or is it a duty? You may have to struggle to get and keep the spirit of prayer, just as you struggle to get and keep other good things in life.

Now you may want to know how one is to keep the spirit of prayer when one is losing it. As a rule, you may be sure the fault is in you. No one but yourself can

ever interrupt the communion between you and your God. The tempter may come between you especially when you are neglectful or are doing wrong. Always examine your feelings and conduct. A little self-probing will reveal quite generally the causes of your condition. When you find them, correct them and repent by a frank acknowledgement to God in your secret prayers of the wrongs that have interrupted those relations between you and Him that exist when you pray freely and with pleasure and satisfaction.

Lastly, there is nothing in life that brings more satisfaction to the human soul than prayer. You may imagine men are satisfied because they are rich and enjoy worldly pleasures and advantages, but they may be farther removed from the joy of satisfaction than the poorest and humblest man in the community. By satisfaction I mean freedom from the unhappiness and even tortures of an evil or outraged conscience. If you can live under God's approval, you will have no trouble about looking the world in the face. You will be fearless and have the courage of a stout-hearted man.

TO MY WIFE.

How lonely is our cottage, dear,
When thou art gone away,
And no little voices cheer
With music through the day.
I would not be without ye,
You bless and cheer my lot;
When you are all about me
There's sunshine in my cot.

The children's little voices ring,
Like music soft and sweet;
I love to hear them chat and sing,
And see their joy replete.
I love the little words they say,
I love their simple style;
I love to watch them at their play,
There's beauty in their smile.

I love my family round me set,
And friends to share our joy;
Blest be our home in Deseret,
Where mobs do not annoy,
We're rich in peace, we're rich in health,
And grateful for our lot;
The world may treasure gold for wealth,
And we will envy not.

How lovely is a social life,
When there is naught to mar,
When children, husband and the wife,
Can live without a jar.
The Saints will have to come to this,
For God a law has given,
That those who would inherit bliss
Must make themselves a heaven.

William W. Burton.



OUR YOUNG FOLKS

EDITED BY LOUISA L. GREENE RICHARDS.



Address: Mrs. L. L. Greene Richards, 160 C Street, Salt Lake City, Utah.

SONG FOR NEW YEAR.

Christmas day was joyous,
Full of fun and cheer;
Now we greet the coming
Of the glad New Year.
Good-bye, pleasant Old Year,
Thanks for all you gave;
Welcome happy New Year,
Now so young and brave.

Lead us in the footsteps
Of the good and true,
And we will forever,
Thank and honor you.
Loving little class-mates,
Friends so kind and dear,
Let us sing sweet greetings,
To this glad New Year.

L. L. G. R.



MINNIE'S PART IN THE NEW YEAR'S PARTY.

MINNIE MOSS was the youngest of the three daughters in the family, but there were three little brothers younger than herself. Being good-natured and playful, yet tender and thoughtful as well, Minnie made an excellent nurse and companion for the younger boys, but very little seemed to be expected of her further than that. No responsibility of any kind was ever placed upon her, other than simply to care for her little brothers.

New year's morning dawned bright and sunny, although the winter air was cold and the snow on the ground was deep.

There was a small errand to be done at a near neighbor's, which Minnie could attend to, and carry her baby brother out for an airing at the same time. She was

eleven years, and baby Hal eleven months old. Alvin and Earl went along, too, for the walk and the fun they could get out of it. The errand was soon done, and when the little nurse girl returned with her small flock, there was quite a serious question being talked over by her mother and sisters.

"I wish your father did not care so much to have me go to the party this evening," the mother was saying. "I would a great deal rather stay at home with the children than have either of you miss the party."

A bright, quick thought flashed into Minnie's mind when she heard her mother say that to her elder sisters.

"Why can't you all go, mother?" she asked. "Baby's just as good with me as with any of you, and I know just as well how to feed and take care of him. If you should all stay home, you know I should undress and put the little ones to bed just the same. So why not all of you go?"

"O, we would never think of leaving you alone with the babies!" said Rose, the eldest sister.

"No, I'll stay with you myself," said Julia.

"Well, mother!" Minnie protested "why is it that I'm never to be trusted, anything like the other girls? Are you afraid I would not do right by the children, do you think I would hurt them?"

"Why, no, daughter!" said Mrs. Moss. "I am sure you would be just as good to the little ones as any of us, but you are only a child yourself, my dear, and—"

"And am I never going to be anything but a child? Will I never be old enough to be trusted out of your sight with baby? I can take just as good care of him as any of you," said Minnie. "Now, I am not offering to stay and let you all go because I am anxious to be left alone to keep house with my little brothers. But I know you all want to go to the party, and lots of folks want you all to be there. And I am willing to stay and take care of the babies, because I can do it as well as not, and I know we should be all right."

"Well, we'll hear what your father thinks will be best," replied Mrs. Moss.

When the matter was referred to Mr. Moss, he said that as Minnie was so handy in looking after the younger children, and felt so willing to be left with them, and so sure that they would get along all right, he thought it would be quite proper for all the older members of the family to attend the party. And so, when evening came, father, mother, Rose and Julia all went away, leaving Minnie and her three little charges to spend the evening by themselves.

And, oh, what a pleasant, happy New Year's evening they had! Baby Hal was beginning to walk when some one held his hand and helped him. So Minnie let Alvin take hold of one of baby's hands while she took the other, and with her other hand she led Earl, and in that way they marched around the room. Minnie sang a little soldier song, which the wee boys tried to sing, too, and were much delighted with.

When baby was tired of marching, Minnie sat him on the rug to rest. She got their Christmas toys then and built towers of their blocks and let the little ones tumble them over, which proved another delightful game and kept the babies laughing and cheering for some time. Then she made their tops spin, which greatly pleased them again. And she patiently

tried to teach Alvin and Earl to spin their tops themselves, and this, too, was great fun. There was no one to say "don't" to them about anything. They could laugh as loud and play as hard as they liked. Altogether they had the greatest, best time that ever was, they thought.

At last it was time for the little ones to have their bread and milk, which Minnie prepared for them. After they had eaten it, they said their little prayers, baby trying like the others. Then they were sleepy, and were undressed and put to bed. They were soon all fast asleep, and then Minnie did what she had been waiting and longing for a chance to do, all the time she had been amusing her little brothers. She took a beautiful, new book which had been given her that day, and sat down to look it over and read a while in it. She found her New Year's gift very interesting, but she put it away and went to bed and to sleep before the clock struck ten. When the folks came home they found the children all sleeping quietly, and everything all right.

The next day Rose and Julia told Minnie all about the party; and as some people had been a little disagreeable, and some things a little unpleasant, Minnie said, "Well, I think my part of the New Year's party was the best, after all, for with the little boys and myself, here at home, everything went off just lovely. We enjoyed ourselves every minute."

"That was because you were so willing to stay home with the babies and let the rest of us have a good time, little sister," said Rose.

"And Aunt Ellen says you are the best child she ever saw, Minnie," Julia added.

Mary Grace.

NEW YEAR'S LETTER TO THE CHILDREN

SALT LAKE CITY, UTAH.

Dear Little Friends:

You are to be congratulated for the prog-

ress you are making. The Letter-Box has been the best this past year of any year since it was opened. Let us try to improve still more in the New Year just dawning upon us.

Do not forget, that to be most interesting, your little letters should tell of something besides yourselves, your own homes and the inmates. You must have noticed that most of the letters printed in the Letter-Box lately, have told something about the country where the writers live, places visited, experiences of grandparents, etc. And you must have been better pleased with them than you would have been with a letter that simply told a child's age, the number of its brothers and sisters and what schools and meetings they attend. Let us keep on hunting up interesting subjects and learning to write about them in pleasant ways.

One thing that should be impressed upon your minds, and which has been suggested to you, perhaps once or twice before, is, that you must not wait until a day or two before Thanksgiving Day, Christmas or New Year's to write about any of those times, and then expect to see your letter printed in the Letter-Box near that date. A good way is to write your thoughts down when they come to you, and then lay what you have written aside for a few months. When you take it up again and read it over carefully, you will doubtless be able to improve it very much. And by rewriting you will have something better to send to the Letter-Box than you had at first and can send it in good time for some special day you may wish to notice.

Among all the many blessings we have to be thankful for, we are grateful for the acquaintance we are forming with each other through the Letter-Box, are we not? If we could all meet and talk together face to face, many explanations and likely several apologies would be in order, which

would help us to understand and sympathize with each other far better than we can now. But as this privilege cannot be ours at present, the best we can do is to freely forgive everybody, if we have felt slighted or unfairly treated in any way. And to humbly desire that every one to whom we may have given the least offense will also kindly forgive us. Thus, over us all will be drawn the beautiful, sheltering mantle of charity. And, altogether, we can heartily wish every one a good and prosperous year in all sincerity and love.

L. L. Greene Richards



LETTER-BOX.

NEW YEAR'S DAY.

Another year has passed away,
A new one has begun;
'Mid all the pleasures of the day,
Let's praise the Holy One.

With prayer and thanks your hearts should
fill,
Ye rich and humble too;
Ye cannot thank Him half enough
For what He's done for you.

So while we are partaking of
Our blessings, great and small,
Let's offer up a grateful prayer
To the Giver of them all.

Violet Tidwell.

Fruit Vale, California.



Two Letters from the above named place —

Wants to be Like the Elders

We take the JUVENILE INSTRUCTOR, and I like to read the letters, also like Sunday School. We live five miles from Oakland, where we hold Sunday School. We have to go on the street car. It takes us twenty minutes to get there. We have six Elders here, and they are all so very good. I hope I shall be good like them when I get to be a man. My sister Violet is secretary of the Sunday School. I have a baby

sister six years old. I am ten years old. I hope this is not too long. I have a married sister in Salt Lake City and a brother in Nevada.

MARELD TIDWELL.



Dollies and Kitties.

I am a little girl six years old. I can't write very good, so brother is writing for me. I go to Sunday School, and am in the primary class. My sister Violet is teacher, and she tells us pretty stories, and we sing little songs, too. I like to go to Sunday School. I have five dolls and three dear kitties—two little ones and one big one.

ARTIE TIDWELL.



My Mother's Death.

COLONIA JUAREZ.

I have been wanting to write to the little Letter-Box. My papa takes the JUVENILE INSTRUCTOR, and I like very much to read the letters. My mother died when I was twelve days old. I have two sisters and one brother living, and one sister dead. I am nine years old.

ROSY JOHNSON.



Letter, Answer and Charade.

MARYSVILLE, IDAHO.

I have four brothers and one sister. Our baby brother came to live with us in June. Mama has had the milk leg for three months. She is just getting able to walk. I am in the first intermediate in Sunday School. I go every Sunday. My papa is second assistant superintendent of Sunday School. We have Primary every Saturday. I am 11 years old. I have guessed the answer to Joseph Larson's charade in December 1st JUVENILE INSTRUCTOR. It

is Ludwig Von Beethoven. I will send one composed of fourteen letters.

11, 12, 4, 8, is a fuel.

5, 6, 7, is part of an animal.

8, 1, 7, 2, is a domestic animal.

11, 12, 7, 2, is a toilet article.

2, 3, 6, 14, 11, 5, is part of a tree.

7, 1, 3, 11, 5, is a spring month.

8, 9, 10, 4, is a girl's name.

3, 12, 2, 9, 14, is a bird.

The whole is the name of a celebrated president of the United States.

LORAINE BARRETT.



Baptized on Her Birthday.

TAYLOR, ARIZONA.

I was eight years old on the 2nd of November. My papa baptized me on my birthday. I go to Sunday School. We have a good Sunday School. Our teachers are Daphne Decker and Ann Shumway. I go to day school and am in the second grade. I have one sister and three brothers. We have three cows and three calves.

FRANCIS DECKER.



Good in Spelling—Scenes in California.

SPRINGVILLE, UTAH.

I thought I would write a letter. I go to day school, Primary, Sunday School, and Religion Class. My teacher in day school is named Miss Watson. I haven't made a mistake in spelling this year.

I have been to California with papa and mama. While there I saw the large trees in the northern part. I also saw the Pacific ocean. I have three brothers and one sister. I have a little brother named Glen—he is five months old. I am 9 years old.

LOIS BOYER.



A Thrilling Adventure with Indians on the Plains.

SALT LAKE CITY, UTAH.

When my grandma was a young girl she came to Utah with a company of emi-

grants. They had oxen to pull the wagons which held their provisions, but all the people had to walk. Their captain told them to always walk close to the wagons in case the Indians should come.

One day, when they were half way across the plains, they camped as usual for their noon meal, and as it was grandma's turn to get water, she took a bucket and went to a stream quite a way from the camp. As she stooped to dip up the water she heard a loud yell, and looking up saw Indians on horseback coming towards her from every direction. She was so frightened everything went dark before her, and she couldn't see anything for a minute. But the Indians passed right near her without even seeing her, and she got safely back to camp. The Indians hurried on to where the cattle were and tried to drive them away, but the men had seen them coming in time and were ready with their guns. They had a hard fight that day and many men were hurt by arrows.

There was a woman with this company who was cross and unkind to every one. She would not walk with the company as the captain told her to, but would stay far behind. When they told her that the Indians might get her, she answered crossly that she would just as soon go with the Indians as with them. They told her she might ride but she would not. And sure enough when those Indians came one of them caught her, flung her on his horse, and they all rode off with her. The men tried their very best to save her, but could not. Afterwards they tried to find her, but nothing has ever been heard of her since. Her husband, while trying to save her, was struck with five arrows and was so sick they thought he would die.

They were so troubled with the Indians, and so worried about their sick men, that the captain sent a telegram to President Brigham Young and asked him what they should do. He answered and told them

to be of good cheer, for not one should die, and they should all come safely to Zion. And his promise was fulfilled.

My grandma is still living, and can tell many wonderful things that have happened in her life time.

I am fourteen years old.

JUNE TEMBERTH.



A Young Sister-Mother.

FAIRVIEW, WYO., Nov. 21, 1906.

Perhaps you would like to hear from a place where we have five or six months winter, and where we sometimes "frost" our ears and feet.

There are lots of cattle raised here, and in the summer the hills are covered with grass, and we have a beautiful valley, although in the winter it is very cold.

We have no railroads here, and sometimes in the winter they pack the mail part way on horses and part way on snow-shoes.

Almost every night in the winter we can hear the wolves howl, and last winter they killed twenty-eight head of sheep for my papa.

In the mountains there are a great many bear, moose, deer, elk, and foxes, and a few lions and panthers on the East mountains, and also a number of eagles.

We already have three or four inches of snow and the river is frozen over so that the children can skate.

My mama died on the 20th of October, leaving a family of seven children, a baby fourteen months old. I am the oldest, I have just turned sixteen, so I have to be mother to the others.

One time my mama had cancer in her breast, and Apostles John H. Smith and Francis M. Lyman administered to her and she was never troubled with it again.

I know this is the true Church. Sometimes I think my lot is hard, but God has

helped me and He will always help us if we put our trust in Him.

God bless you all, is the prayer of your sister in the gospel,

MARGARET TOLMAN.



MAMA OLD YEAR AND BABY NEW.

Oh, my lovely dolly,
Sweetest ever was;
Best of all my Christmas gifts—
Bless old Santa Claus!

Dolly, we're so happy!
Would you now believe,
That a whole, glad week has gone,
And it's New Year's Eve?

You will not be naughty,
'Sitting quiet there,
With your eyes wide open,
While I say my prayer.

Now I'll cuddle down in bed,
Mama's coming soon,
To tuck me in—we've played so hard,
All the afternoon.

Never mind this once, love,
Kissing me good night;
Mama'll kiss me twice, I guess,
That will make it right.

You, like playful New Year,
"All night watch" may keep;
But—I—like—ti-r-ed—Old—Year—
Have—to—go—to—sle-ep!

That's a—pretty—play—dear—
For—just—me—a-n-d—y-o-u—
I'll—be—Ma-ma—O-l-d—Year—
And—you—be—Ba-by—New!

L. L. Greene Richards.



REVERENCE AND GRATITUDE.

The thanks I owe Thee, and the love,
A boundless, endless store,
Shall echo through the realms above
When time shall be no more.
Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave.



CUTE PIPS FROM SMALL LIPS.

Parents, teachers, and friends of the little ones, are invited to send their cute sayings to this column.

Father, to neighbor.—"Yes, I remember it very well. In my mind's eye, I can see the whole thing now as it happened."

Four year old Bertie, putting his finger to his eye.—"Which is my mind's eye, papa?"

Grandma.—"Don't go away, Larlie! Grandma will tell you a story about a little girl."

Three year old Larlie.—"Was she a mean little girl, grandma?"

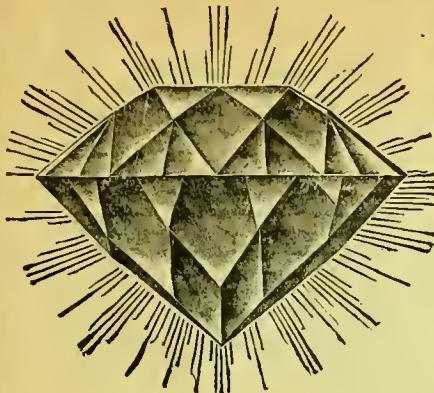
Grandma.—"No! She was a good little girl."

Larlie.—"I dont want to hear it, then. I want to go and make mud cakes."

Little Mabel.—"Where is tomorrow, mama, why doesn't it come?"

Mama.—"It does come. Mabel, and when it gets here it's today."

Mabel.—"Well, why don't we hurry up and catch it sometimes, before it gets here and turns into today, and then we'd be a day ahead, wouldn't we?"



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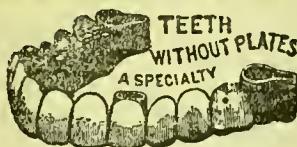
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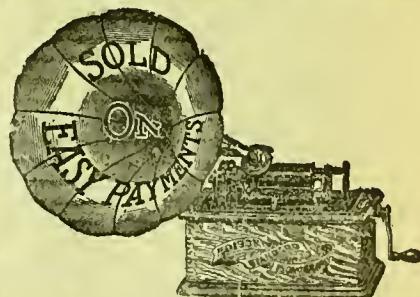
DR. JOHN A. WIDTSOE'S

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A New Year's Resolution.

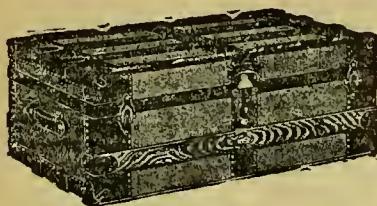
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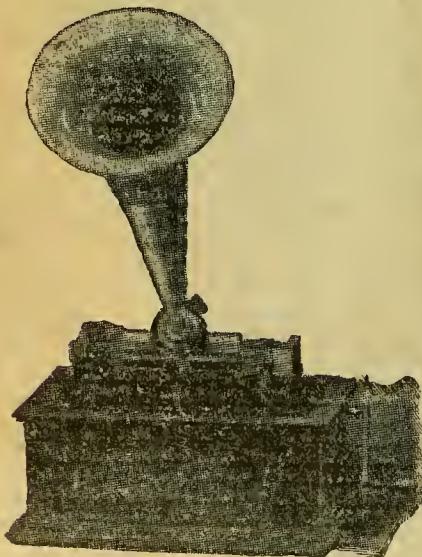
Oliver R. Meredith

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